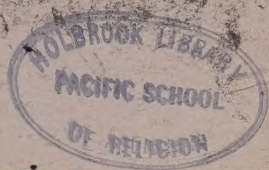
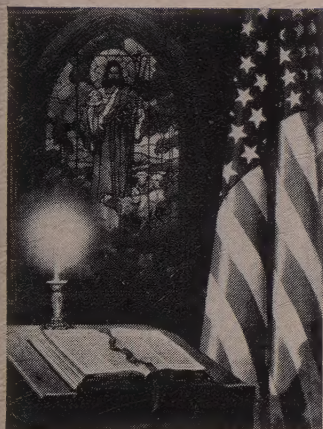


THE MISSIONARY
HERALD
AT HOME AND ABROAD



*The Oldest Magazine
of Continuous Circulation in the United States*



The REAL Basis of a Nation's STRENGTH

John Foster Dulles

*What is Happening
in CHINA Today*

RODERICK SCOTT



NOVEMBER • 1949

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THE MISSIONARY

HERALD

AT HOME AND ABROAD

VOL. CXLV, No. 8

NOVEMBER • 1949

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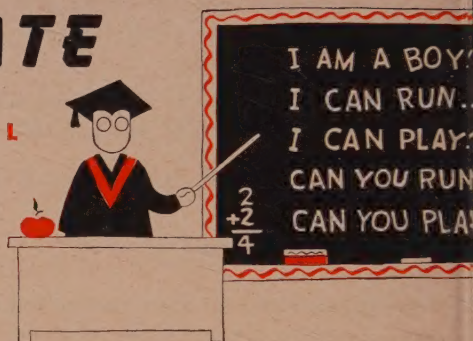
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A SUBJECT MUST HAVE A PREDICATE

AN EDITORIAL

**This fundamental rule
applies to Christianity
as well as semantics.**



One of the fundamental rules of grammar is that a subject must have a predicate.

It is not enough to have only a subject; to make a complete sentence it is necessary to have both subject and predicate.

And this rule applies to Christianity as well as to semantics.

But we church folk often forget or seem to ignore this well-known requirement. We love to talk about large themes. We specialize in big subjects. But, too frequently, our ideas are much greater than our intentions, and our programs than our real desires. We have little intention of implementing them.

MUST BALANCE EACH OTHER

In other words, our subjects and predicates do not balance; too often they do not fit; they do not equate each other.

Yet they must do so if we are to be consistent; if we are to be judged sincere; and if we are really to accomplish anything.

For example, we are accustomed to select one of the most magnificent subjects of all — the Christian message — and to say, truthfully and sincerely, that nothing less than the whole gospel (in all of its drastic newness and revolutionary power) is sufficient for dealing with our human predicament. Having said this, we feel (sometimes a bit self-righteously) that we have set forth something very fundamental. And so we have.

BUT WHAT DO WE DO?

But is that to be the end of it? Do we implement the gospel which we proclaim? Do we give it a functional chance?

Not with the consistency or backing that is called for. Too frequently we predicate our subject with little more than emotion and speech. And frankly this is not enough!

Of course, there is satisfaction in thinking and talking about majestic themes and heroic undertakings. They sound important, and important many of them certainly are. They make us

sound important, too. We gain a sense of accomplishment, even without implementing our subjects, and even though we thereby delude ourselves.

To be very specific, let us keep all this in mind and take a quick look at *Our Christian World Mission*, and a recent report by the U. S. Department of Commerce.

Our Christian World Mission, we have said and agreed, is our united Protestant challenge to all faiths and ideologies, both secular and religious, which regard liberty as a false god that mankind has outgrown, and that must now, therefore, be dethroned in favor of a controlled and regimented way of life.

WORLD-WIDE CONFLICT

Other faiths, the planet over, are contending for man's allegiance. They are pressing their cases with missionary zeal, making it doubly imperative that we church folk give first attention to the integrity of our own church life, to the purity of its witness, and to the upbuilding of the Christian community at home and abroad.

And this must be done if the Christian movement is to have sufficient vitality not only to survive but to impenetrate the surrounding cultures with its living influence. This, we have said over and over again, is important and imperative.

To be sure, there are some church members who have done more than merely say this. They have actually sacrificed for it.

NO MORE THAN WORDS

But most of us have gone no further than to repeat the words. As proof, let us recall that although the cost of *Our Christian World Mission* for 1949 amounts to no more than an average of two cents a day for each church member, it appears now that unless something spectacular happens in the next several months we will

fail to achieve our \$6,218,000 goal by as much as \$2,500,000.

Admittedly *Our Christian World Mission* is a tremendous subject. But at two cents a day for each church member this is not too big an assignment for us as a denomination both to project and to implement.

STEWARDS OF VAST RESOURCES

At this point, it is revealing to turn to the recently published survey by the U. S. Department of Commerce which states that our national income rose in 1948 to an all-time high of more than \$226,204,000,000.

How did we spend our 1948 income? Federal, state and local taxes took a slice of \$21,107,000,000. We put more than \$12,005,000,000 into personal savings.

For food, tobacco products and alcoholic beverages we spent more than \$65,232,000,000. Housing and household operations cost more than \$40,302,000,000. Clothing, with jewelry, took \$23,853,000,000. And for the first time, recreation costs went over \$10,000,000,000!

"CHURCH AND CHARITY"

And how much did we give to religious and welfare activities?

"Out of our total national income of more than \$226,204,000,000, we gave to 'church and charity' approximately \$2,225,000,000. This is about one cent of each dollar."

It is little wonder that so many of our Christian colleges, church programs and charitable institutions are facing gigantic financial problems.

In our kind of world, the witness of the church must be something more than an expression of religious sentiment; more than the exposition of a moral and spiritual ideal — although it should be these. It should be, also, the demonstration of something done for human freedom. In other words, the subject must have a predicate.

The REAL Basis of a Nation's STRENGTH

John Foster Dulles

*It is the churches to which we must
look for the great moral offensive that is required.*

It was Napoleon who said that in time of war moral strength is to the material as three is to one. I suppose that, in waging peace, the ratio is at least as high.

We are apt to forget that, and to think that the struggle in which we are now engaged can be won by material things alone. That is totally wrong. Wherever one looks around the world, one sees disorder that can be cured only by drawing on sources of moral power.

The western democracies have had great prestige and authority in the world. That is because their practices

"It is the churches that provide recruitment for the ministry." Left, a candidate for the ministry at Hartford Theological Seminary.





It is to our churches that we must look for the resources for the great moral offensive that is needed today to make human rights secure and to win the peace, says our author.

developed under the dominating influence of religious beliefs.

Their laws came, more and more, to protect the individual and to provide more equal justice. They found ways for bringing about social improvements peacefully, without class wars or the crushing of the weaker by the stronger. They encouraged men to develop their individual talents and to experiment along diverse and competitive lines of their own choosing.

Under these stimulating conditions there developed material, intellectual and spiritual richness; and to some degree at least that richness was shared with other peoples of the world.

For 1000 years western civilization grew in power and influence and was not seriously challenged. There was

such a challenge by Islam 1000 years ago, and now we have the challenge of Soviet communism. Whether or not we peacefully surmount the present challenge depends on basic things and most of all on whether our people love the Lord their God and their neighbors — and act accordingly.

Communists are, of course, entitled to have their own belief as to what is best for men, and they are entitled to try peacefully to bring their ideals into reality. That is the privilege of every human being. But since there is a God, since there is a moral law, since human personality is sacred, no human rules can rightly use ruthless and violent methods and pitilessly crush all within their power who do not conform to their particular dictation.

At the first session of the United Nations Assembly at London, Mr. Vishinsky spoke about refugees — poor, wretched creatures who had fled Russia to escape liquidation. In words that were powered with deep hatred and that struck like bullets from a machine gun, Mr. Vishinsky proclaimed the resolve of the Soviet government to scour the face of the earth to find these refugees, to seize them and bring them back.

STRONG SPIRITUAL CONVICTIONS

It was a cruel and frightening speech. It typified the fanaticism of Soviet communism and its total denial of tolerance toward any who disagreed. Terrorism, which breaks men's spirits, is, to communists, a normal way to make their creed prevail, and to them it seems legitimate because they do not think of human beings as being brothers.

If communism and fascism are hateful, because of the consequences of their godlessness, it is equally true that they can be successfully resisted only by societies imbued with strong spiritual convictions.

The hope of America and the hope of the world does not lie in our economic and military might. We have a duty to be materially strong and to share that strength with others who are in peril. But that is only a defensive, holding operation. Our basic strength is our capacity to propagate the moral ideals which must prevail if there is to be peace and justice.

WORK OF THE CHURCHES

I am not, of course, suggesting that men and women should become Christians because that is the way for them to get peace. Such an argument would reverse the proper order of values. What I do say is that those who are Christians should see more clearly the possibilities that reside in the life and work of the churches.

There are millions in the world who want to do something for peace. They



Above, the closing worship service of the World Council of Churches at Amsterdam in August, '48. Such central church agencies can create enlightened public opinion and influence governments, states Mr. Dulles.

know the indescribable horror that another war would be and they are eager to dedicate themselves to the preservation, in peace, of the freedoms that are our heritage. They are quite willing to give time and money to attain those ends.

Many of them feel frustrated because they cannot find a channel through which to work. I suppose that, in sum total, thousands have asked me personally to suggest what they might do to help the cause of peace. Many in their worthy zeal become faddists, joining organizations that would stop war by paper slogans.

After the first World War many of our finest people sought to end war by working for a treaty that would, as they put it, "outlaw war." They got what they asked for in the form of the

Kellogg-Briand Pact, but it did not stop World War II by a single day. Many today are engaged in similar futilities. It is tragic that so much good intention goes for naught.

Men and women who have spiritual faith and want also to do something practical to preserve peace and to meet the challenge of communism have, in their local church, the most effective medium that exists.

MOST EFFECTIVE MEDIUM

It is the churches that dependably keep alive and pass on, from generation to generation, belief in God, in moral law and in the spiritual nature of men. It is the churches that provide recruitment for the ministry. It is the churches that have missionary affiliations that spread great spiritual truths throughout the world. They have central agencies, like the Federal Council of Churches, that provide studies of world problems by qualified Christian statesmen. These, if used, can create an enlightened public opinion that will directly influence the acts of government and of the United Nations. That has been proved.

Many who are zealous for peace seem to feel that all this is remote from reality. They want a more direct and obvious role.

CUMULATIVE EFFORT

But that mood will never bring lasting peace. Peace is won, as victory is won, by cumulative efforts, no one of which alone is decisive. The struggle for peace will never be won without the cumulative efforts of millions of individuals working in ways that develop moral power and organize it as mobile force. If believers would direct their zeal for peace into church and missionary channels the prospect of war would steadily recede.

Today, our nation is relying greatly on material and military might. That is dangerous. A nation that possesses a great military establishment is apt to be influenced by the counsel of per-

sons who believe in the inevitability of war or who believe that good ends can be gained by violent means.

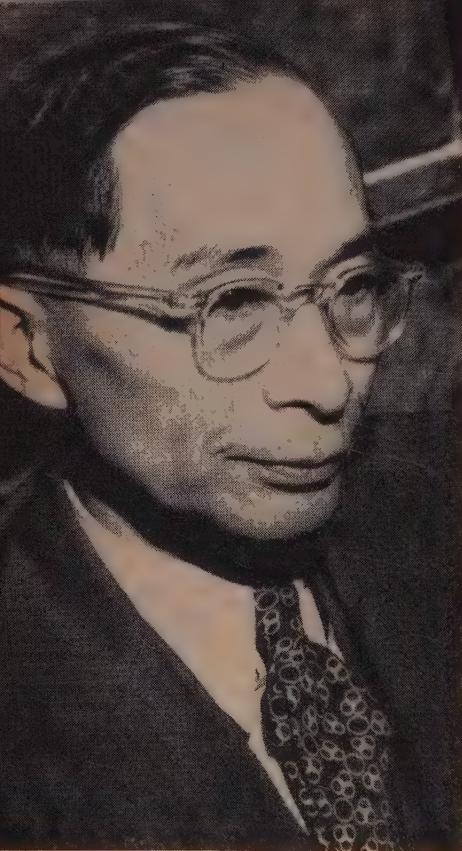
It is the churches to which we must look to develop the resources for the great moral offensive that is required to make human rights secure and to win a just and lasting peace.

Mr. Dulles, distinguished statesman and churchman, is former Chairman of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, and member of the Commission of the Church on International Affairs of the World Council of Churches and the International Missionary Council.

Photos by Devaney, Pickow, and Religious News Service.

Below, "It is the churches that keep alive and pass on, from generation to generation, belief in God, in moral law and the spiritual nature of men. And it is our churches that teach youth the great ethical truths."





A Man of SCIENCE Who Loves GOD

The life story of
the new president
of the International Christian
University of Japan

JAMES L. FIESER

Hachiro Yuasa, first president of the International Christian University of Japan, is a man of science who loves God and his fellow men; a self-styled 100 per cent Japanese who does not like rice or fish and speaks softly to his wife in English; an educator who believes that students who learn their lessons from books alone will flunk the supreme test of their generation — world peace.

Substantial progress toward the financing and opening of the Inter-

national Christian University, which is rising on the grounds of a war-time fighter plane factory, is reported.

The purchase of the 350 acre site at Mitaka, seventeen miles west of Tokyo, was financed by a committee of Japanese business men. The group, aided by a large gift from the royal family, met its quota of \$500,000. A campaign for \$10,000,000 in the United States and Canada is now under way.

In electing Congregationalist Yuasa to the presidency of ICU, an event which took place last June at Gotemba, Japan, the Board of Trustees chose a personality whose outlook on both education and Christianity is unquestionably international.

Above, Congregationalist Dr. Yuasa, president of International Christian University, is a distinguished scientist and Christian educator who has faith in the ICU as a potential force for peace and democracy in Japan.

What forces have shaped Yuasa, and given his character its unique and particular flavor?

IMPORTANT INFLUENCES

One of the most important influences upon his life originated a good many years before his birth when, in 1874, Joseph Hardy Niishima, founder of Doshisha University, returned to Japan from the United States. Yuasa's well-to-do merchant father, Jiro Yuasa, was one of those who welcomed Dr. Niishima to his native town, Annaka, and was later baptized by him. Yuasa's grandmother also became a Christian at this time.

MOMENTOUS STEP

A second momentous step in Yuasa's life followed soon after. The growing boy developed a consuming desire to live a life of Christian purity close to nature. "America is a Christian country," he reasoned. "America is where I will go."

Looking back on this decision,

Yuasa recently commented: "Somehow my parents consented to my desire to migrate to America. I left Japan as soon as I finished my high school education in 1907, intending to spend my life on a fruit farm in Livingstone, California, where a group of Christian Japanese was struggling to establish a Christian colony on the sandy wasteland in the heart of the San Joaquin Valley.

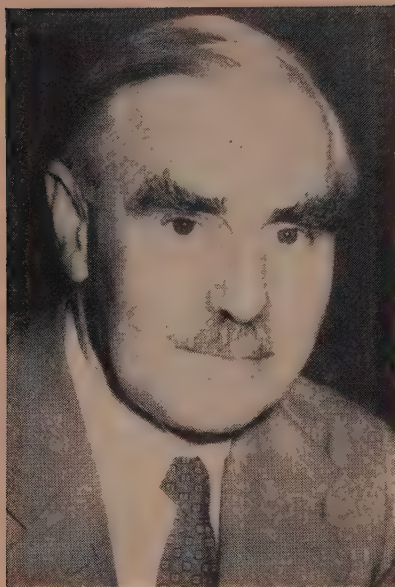
EDUCATED IN THE U. S.

"However, the monotony and hardship of farm life, the crude and uncultured atmosphere of the farming community, and my instinctive yearning for a more intellectual life gradually made me seek further education."

Yuasa's struggle for an American education was to prove more rewarding than the ill-fated farm-labor episode, but was in its way equally difficult. The first problem was to improve his English. He had already found, on his very first day in America, that the good mark he had gotten in Eng-

The site of the International Christian University at Kitaka, Japan, seventeen miles from Tokyo. Purchase of the 350 acres, formerly an aircraft factory, was arranged by a group of Japanese business men who, aided by a royal family gift, raised \$500,000.





The Honorable Joseph C. Grew, our former ambassador to Japan, heads the committee to raise \$10,000,000 for the ICU of Japan.

lish conversation at Doshisha meant nothing here. "I could not understand the Seattle street-car conductor when he called out the stops."

Now, in California, Yuasa sought out more reliable instructors in English speech. He enrolled in the public schools of Oakland, first gaining elementary training with grammar-school youngsters.

In answer to a number of letters which Yuasa wrote to various institutions of higher learning, he received the most encouraging and cordial reply from the Kansas State Agricultural College, which offered him freshman status if he wished to enroll, which he did in 1911.

Soon after the fall semester opened, Yuasa won the attention of his zoology professor, who offered him a laboratory job polishing bones for microscopic slides. On the strength of his conscientious performance of this

homely task, the youth was soon after recommended to the Department of Zoology and Entomology for steady employment.

When the first summer vacation arrived, Yuasa was assigned to a position in the Experiment Station for work on a chinch bug project. "My interest in entomology took all my time and energy," he says. "Before I realized it I was already a student in entomology, a subject I had not even known existed. Thus purely by accident I became an entomologist."

It was not "purely by accident," however, that Hachiro Yuasa became an entomologist of great note. He worked hard, developed brilliantly, and after graduating from Kansas State College, earned his M.A. and Ph.D. degrees at the University of Illinois. He also studied at the University of Chicago.

Dr. Yuasa's own government now took note of his growing prominence, and awarded him a travelling fellowship for study in the United States, Germany, and Italy, during 1922-24. In this same time he also travelled widely in England, Holland, Belgium, France and Switzerland.

Following the period which he spent in Europe, Dr. Yuasa accepted in 1924 an appointment by the Japanese Ministry of Education to the professorship of Entomology at Kyoto Imperial University, where for ten years he pursued an academic career of teaching and research, with increasing recognition in the scientific world.

PRESIDENT OF DOSHISHA

Yuasa's acceptance of the presidency of Doshisha University in 1935 was a decision that indicates once again his almost unique stature. The move ended his career as a practicing research scientist. It seemingly involved a backward step, financially and socially. Yet the reasons for taking this step were, to him, quite simple

and crystal clear: Japanese education was becoming more and more rigid and ingrown. Schools like Doshisha had, he thought, a special opportunity for developing Japanese scholars, not only with well-trained minds, but with generous and liberal points of view. Yuasa wished to have a part in training Japanese students both to think creatively and to see the world as a whole.

JAPANESE MILITARISM

When President Yuasa took over at Doshisha, Japanese militarism was already shouldering its way into the nation's schools. And because of Doshisha's prominence as a Christian institution, it invited concentrated attack from governmental quarters. The soldier-teachers who were attached to all schools in Japan became particularly obnoxious at Doshisha. Yuasa was repeatedly forced to deny false charges of disloyalty. Posters denouncing "the national enemy Yuasa" began to glare from the walls and telephone poles all over the city of Kyoto. And at length President Yuasa was forced to resign.

Christian leaders hastily arranged for an assignment to Yuasa, as a delegate to the Madras Conference, and he left Japan — just in time, as many of his friends believe.

What Yuasa had expected to be an absence from his home and family of only six months at the most, turned out to be a separation lasting eight years. For after the Madras Conference, he came to the United States for a speaking tour as a member of a "post-Madras team." While the tour was still in progress, war broke out between Japan and the United States and, at his own request, Yuasa stayed in America for its duration.

RETURN TO JAPAN

Yuasa was repatriated in 1946, returning to Japan with no idea of being reinstated at Doshisha as Presi-



Michio Kozaki, Congregationalist and Moderator of the United Church of Christ in Japan, is a trustee of the new university.

dent. "My one purpose," he declares, "was to promote the UNESCO movement among the Japanese people. After reaching home, however, I realized how basically important is this business of educating new generations for a Japan of peace and democracy."

A NEW PROGRAM

President Yuasa's hopes for the ICU are very strong. He discerns its possibilities with a clear and eager eye. He has told ICU planners that the institution's emphasis should be "on international human relationships. It must start as a new institution with a new concept and a new program."

Mr. Fieser is Executive Director of the Japan International Christian University Foundation. Photos by Religious News Service and by courtesy of Japan Christian University Foundation.

We Have a Job To Do Here in the U.S.



**Thirty-eight Protestant denominations unite to
work for a Christian revival in the United States**

JESSE M. BADER

For the next fifteen months, the twenty-seven constituent denominations of the Federal Council of Churches, together with eleven others, will engage in a united Christian witness to America.

These thirty-eight Protestant bodies, with their more than 37,000,000 members, enlisting the best spiritual and intellectual leadership of the nation, will march forward together over a period of fifteen months under the banner, "America for Christ."

The present situation both secular and religious calls for a revival of genuine Christianity on a national and world-embracing scale.

A RENEWAL OF FAITH

The churches themselves must be saved from their complacency and impotence and empowered to perform their appointed tasks. Our country needs a moral cleansing to prepare the people for a renewal of faith, a strengthening of courage and the rebirth of a sense of responsibility.

Wide areas have been alienated from all religion; these first have to be reclaimed. Some have never heard of the gospel, and to these the goodwill of Jesus Christ should be brought with greater wisdom and persuasiveness than ever before.

For if, as we believe, Jesus Christ is Lord, and if all men and all things must ultimately be brought into obedience to him, now is the time for action on our part so as not to be found wanting in this crucial hour. For the call to advance denotes the seriousness of these days in which we live, resting its case upon the authority of Christ on the one hand, and on the other upon the necessity of new life for all men through faith in him.

A number of well known church leaders from abroad have been engaged to promote the program; and, while it is not yet possible to list them all, some have already accepted specific invitations, and their names inspire confidence.

Dr. E. Stanley Jones, of India, will

hold preaching missions, beginning this autumn, through the entire fifteen months of the United Advance in America.

Bishop Stephen Neill, Associate General Secretary of the World Council of Churches, Geneva, Switzerland, will devote the month of February, 1950, to the University Missions. He is dated already for the entire month for four great campuses.

The Rev. Bryan Green, rector of one of the larger Anglican churches in Birmingham, England, and one of the leading evangelistic preachers in Great Britain, has accepted an invitation to hold Preaching Missions in November, 1950.

The Rev. Baez-Camargo, an outstanding Protestant leader in Mexico, will participate in the University Missions next February.

Dr. T. Z. Koo, of China, always a tower of strength in any student mission, will help in the University Missions both this autumn and for most of next year.

PLANS AND TECHNIQUES

The National Committee urges the use of all effective and acceptable methods by which the Christian gospel may be presented to contemporary man. Each local congregation, and each interdenominational group, is planning to employ those special methods which will bring them the most fruitful results. Following are some of the plans and patterns that will be followed generally:

A Community Religious Census. Numbers of people changed their places of residence during or since the last war. Many communities have changed very rapidly. A census, when skilfully carried on, brings to light important facts on the basis of which the churches can build their evangelistic programs with much intelligence. It should go without saying that a census is most useful when conducted interdenominationally.

United Prayer. The entire program of an Evangelistic Advance must be permeated and saturated with prayer both private and in groups which may be formed in every local church. *The Universal Week of Prayer* will be observed on January 1-8, 1950, and at this time there should be united meetings for intensive prayer in every community.

WORLD DAY OF PRAYER

The World Day of Prayer, to be held on February 24, 1950, and conducted under the auspices of the United Council of Church Women, will provide opportunity for united prayer in behalf of our prodigal world, beginning with America.

The Protestant ministers of America are requested besides to remember each other in prayer every Saturday evening at 8 o'clock, or at any time

Dr. E. Stanley Jones, well-known missionary, will hold preaching missions through the entire fifteen months of the program.





Bishop Stephen Neill of the World Council is scheduled to devote February, 1950, to meetings on various university campuses.

between 8 and 9 P.M., during the entire fifteen months of the Advance. *A Saturday evening Minister's Fellowship of Prayer* would also be helpful, giving an opportunity to those who are preaching on Sunday to remember each other mutually in the presence of God.

Reformation Day Observance. The Protestant churches of America are practicing, increasingly, the observance of Reformation Day, unitedly stressing the principles for which it stands. There will be two observances during the Advance, one on October 30, 1949, and the other on October 29, 1950.

PROGRAM OF VISITATION

Visitation Evangelism. Each local congregation is urged to promote a program of Visitation Evangelism to be conducted at least three times during the Advance. These should be

carried on from a given Sunday to and including the following Thursday. They may be spaced conveniently as follows: (1) during the autumn of 1949; (2) during the period from New Year's Day to Easter, 1950; and (3) during the autumn of 1950. In many communities, a week of Visitation Evangelism may well be conducted, at least once during the Advance, by all the churches unitedly.

Preaching Missions in Local Churches. A Preaching Mission or a Revival Meeting, by which ever name it may be called, should be held at least once during the Advance in every local church.

Simultaneous Preaching Missions. A Preaching Mission, held at the same time in each local church of a given community, will play an important part in the total plan. The ministers and churches should agree to hold this Mission simultaneously during a mutually determined period.

United Preaching Missions. This broader and perhaps more ambitious type of Mission will begin on a given Sunday and conclude on the following Friday night. A team of visiting speakers will be assigned to communities in which such a mission is held, and the number of speakers will be determined by the size of the communities that are to be visited.

Transferring Non-Resident Members. The most serious loss in membership among Protestant churches is due to the failure of members who move from one community to another to transfer their membership to some church in the community to which they have moved. A special effort will be made during the Advance to persuade each person who belongs to a church where the family resided, but is not a member of any church in the community where he now lives, to take steps immediately to correct that situation.

Assimilation of New Members. A serious effort will be made by all of

the denominations to welcome, teach, train and enroll, in active service, the new members who are received into church fellowship during the Advance.

National Christian Teaching Missions. Eight-day Missions of this sort will be sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches. A series comprising fifty in all will be held directly by the National Christian Teaching Mission Committee.

HIGH SCHOOL MISSIONS

High School Missions. These Missions, many of which sort have been held successfully in the past, will start with a Monday morning convocation and conclude on the following Thursday evening.

University Christian Missions. Missions of this character have been conducted with fine results on college and university campuses since 1938. They begin on a given Sunday and terminate on the following Thursday. The National Committee will hold fifty of these Missions on as many campuses during the Advance. The denominational Boards of Higher Education will, during the same period if possible, hold a Mission on each of the campuses under their supervision.

OVER-ALL OBJECTIVES

The Advance hopes to achieve the following five over-all objectives:

(1) A spiritual renewal of the ministry and of the membership in all the churches, to the end that Christians may be empowered to fulfill their evangelistic responsibilities;

(2) To reach and win for Christ and his church, through every worthy means and method, the immense unchurched population of our nation;

(3) The careful instruction and complete assimilation of every mem-



The distinguished Dr. T. Z. Koo, popular on U. S. college campuses, will give most of next year to the University Missions.

ber who is newly brought into church membership;

(4) An enlistment of all church members who have moved into communities from elsewhere without having identified themselves so far with any local church where they now live;

(5) A vital transformation through Christ of individual personalities, who may develop in their homes, their work, their citizenship — and in all other human relationships — a public opinion and a way of life which will strengthen the good and constructive forces within society.

Write to Dr. Wofford C. Timmons, Commission on Evangelism, 287 Fourth Avenue, New York 10, New York, for details and literature on the United Evangelistic Advance.

Dr. Bader is Executive Secretary of the Department of Evangelism of the Federal Council of Churches.

Photos by Religious News Service and by courtesy of the Federal Council of Churches.

We Welcome

RALPH A. TRACY

ALBERT D. STAUFFACHER

Mr. Ralph A. Tracy, Vice-President of Wells Organization, Washington, D. C., has come to the Missions Council as "Secretary for Special Gifts" with special reference to the Board of Home Missions and the Council for Social Action.

Mr. Tracy is to the manner born, educated, trained and experienced for this task. He is a Congregational Christian layman, born in Holyoke, Massachusetts. He studied at Trinity College, Hartford Theological Seminary, Columbia University, and summer schools in social work.

A considerable block of Mr. Tracy's life hitherto has been given to YMCA work as General Secretary at Chelsea,

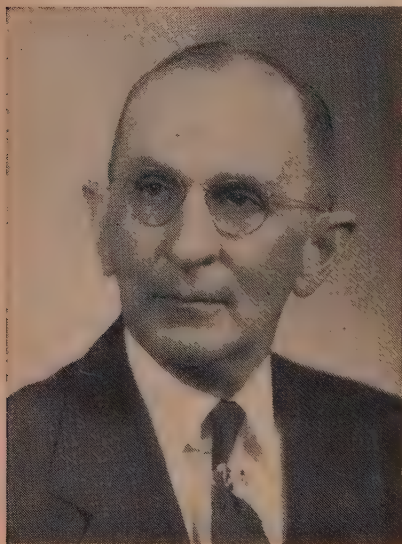
Massachusetts, Executive Secretary in the Army YMCA at Camp Hancock, Georgia, and as Financial Campaign Director on the Metropolitan Staff of the Brooklyn and Queens YMCA, Brooklyn, New York. Another portion of his time has been given to Community Chest work as Campaign Director for the Community Fund, Detroit, and Executive Director of the Syracuse, N. Y., Community Chest and Council of Social Agencies.

During World War II Mr. Tracy served as Regional Recreation Representative in 1941; in the Federal Security Agency for the First Army Corps Area, New England, in 1942; and as Executive Secretary of the Dade County Community War Chest in Miami, Florida, 1943-45.

Since 1945 he has been engaged in free-lance work as a consultant of financial campaigns in such communities as Savannah, Georgia; Norfolk, Virginia; and Bridgeport, Conn.

Mr. Tracy comes to us highly recommended by those with whom he has worked. With one accord they pronounce him more than a finance man. While raising money very successfully, he also built up friendships, established confidence, spread goodwill, and raised appreciation for the goals sought.

Mr. and Mrs. Tracy are the proud parents of five children, all well established in their own homes. We welcome them to the comradeship of the Missions Council and commend them to the confidence and cooperation of our entire fellowship.



What Is Happening *in CHINA Today?*

RODERICK SCOTT

**A veteran missionary,
speaking for himself, states
what he thinks of
the situation and what
the hope of the future is.**



China's miseries are a challenge to Christianity, and the difficulties in the way of meeting it are not due so much to communism as to Christianity's own blindness and lack of faith. But the situation still is hopeful, for these defects can be cured.

Specifically, what is going on in

China today? China is deeply involved in the Asian Revolution. What does this mean? At once three other questions must be asked and answered. What is a revolution? Why this Asian Revolution? What are its characteristics?

First, a modern revolution is less a political overturn than a basic social tension or cultural vacuum, marked by radical change and resistance to it.

In Asiatic countries this situation arises when the gap becomes too great between the familiar but decaying loyalties and ways of life, and the

strange but obviously successful attitudes and methods of the West.

The food shortage, always chronic in the East, is an excellent example of the contrast between Oriental and Western standards, due partly to unscientific engineering and agriculture, and partly to an almost complete absence of what we would call a sense of social responsibility.

Second, in asking why this Asian Revolution should have developed, we ought not to be surprised in learning that it was inspired partly by Christianity and partly by other forms of Western idealism, as exemplified, for example, in the high standards of living set by Western officials and business men.

RIGHTS OF PERSONALITY

Insofar as the revolutionary forces in Asia are animated by the spirit of Jesus, the cause of human freedom will be greatly advanced, and this is where the long efforts of Christian missionaries may be vindicated as God works out his purposes in history through many different ways.

Third, the chief characteristic of the Asian Revolution is its emphasis upon the rights of personality.

This may be realized clearly in hearing repeatedly the question of our Chinese students: what is the meaning of life for us as persons? And since we believe that this question is best answered by Christianity in its basic teaching that the meaning of life for each person must be sought in his relationship with God, we may be sure that our task is to keep this conception vital throughout the revolutionary East.

Politically, the demand in Asia is for democracy which means in Asia freedom from feudalism, and from nationalism, which means independence from imperialism.

The blindness of Western Christianity has kept us from perceiving as we should that the revolution in

Asia is our responsibility. For the Asian upheaval is an extension of our Western democratic trend, and we ourselves first introduced the ideal of self-respecting personality to the East. Oriental cultures are essentially impersonal while in the West the individual is clothed with certain inalienable rights which society must regard as sacred.

WESTERN INFLUENCE

From us came the initial concept of the rights of men and of minorities, the rights of private judgment and free speech, the right to think and to worship according to the dictates of conscience. The Asian Revolution is far more individualistic than communistic, for communism is a reaction against individual rights, a denial of the sacredness of personality.

But Western Christianity, in the modern era, has been geared to slow evolution rather than to revolutionary change, and we either forget or deny that Christianity has the power to alter civilizations at their very core. We no longer believe in foreign missions as our forefathers did, for they prepared the ground for this great Asian Revolution which in our time has grown up to its full strength.

Who are the Chinese communists? From the standpoint of the Kuomintang or Nationalist party, the communists are the "outs" trying violently to become the "ins." In the light of a Christian view, they are the vacuum-filling force which might even be regarded as "the party of the unfinished revolution."

CONCRETE PROGRAM

The communists announce a positive and concrete program: "Every man a field to plant, food to eat and clothes to wear." They have a disciplined army and a fighting creed, opposed by a Nationalist party which has none of these things.

With patriotic slogans the communists appeal to Chinese loyalties. By



"It may be truthfully said," Professor Scott declares, "that Christianity is no more foreign in China than in any other country. It is one of the religions of China now. And although the Chinese church may be weak statistically, it is not so in spirit."

their aid to the hard-pressed farmers, they gain the support of idealistic reformers. With their code of disciplined and dangerous living, they present a challenge to the students. And by their promise of prosperity, the communists break down the resistance of the business men.

It is really surprising that they are welcomed by relatively so few of the Chinese people, who, as Owen Lattimore says, are "being pushed backwards into communism" as the lesser of two evils.

A CULTURAL LAPSE

What has happened to Chiang Kai-shek? Chiang was the hero of the war. By the weight of his personal popularity he kept up China's resistance for seven years; making it possible for the United States to defeat the Japanese in a comparatively short time. Whatever his shortcomings, we owe him a debt which we can never repay. We should not forget this.

Yet, having chosen to conduct a civil war, Chiang Kai-shek is only a party leader and a discredited one at that. The civil war was a tactical mistake, for the people have no further will to fight.

Chiang can command little or no support from the people although he himself has been incorruptible. But his party is corrupt, and its corruption shows itself in two ways: first, an abuse and misuse of power; second, as a practice of graft, accentuated by the inflation, which is the evil legacy of a dying Confucianism against which Sun Yat-sen, who died a poor man, fought all of his life.

To place all the blame for this political and financial betrayal upon Chiang's shoulders is both unrealistic and unfair. The fact is that eight years of war threw back Chinese culture from twenty to thirty years, cancelling all the gains of the thirties, excepting among those persons whose morale could not be shaken, such as



Author Roderick Scott, left, distinguished missionary-educator, declares that Chinese people will outlast all temporal reverses.

the Christians and a few others.

As a result of this cultural lapse, together with the prospects of communist persecution, a different and even more primitive missionary methodology will be necessary for a long time, with small groups meeting in homes rather than in churches, very much like the early Christians in their day.

Will the communists hold their gains? While the revolution in Asia should rightly belong within the Christian orbit, Christians have not known how to use their opportunity to guide it.

SUCCESS UNCERTAIN

On the other hand, the communists, though they are not true revolutionists, have a special technique for periods of disaffection and chaos, but whether they will be able to maintain their successes is far from cer-

tain. To stay in power they will probably have to modify their program, and we may assume that the alternative of giving up their power will be unthinkable to the communist high command.

It is my prediction, therefore, that "The People's Government of China," established by the communists, will face at least these five difficult dilemmas:

1. The Chinese communists have emphasized nationalism, as do the Indo-Chinese and Indonesian communists, but Marshal Tito's experience in Yugoslavia has shown that nationalism is tolerated in only one communist nation, namely Soviet Russia;

2. The Chinese communists, who are not at all the "simple agrarian reformers" that some have believed them to be, have drawn their Marxist-Leninist ideology from Russia. But Russia is not only unknown to most Chinese but has been for a long time the most feared of all the "foreign barbarians."

A REASONABLE PEOPLE

Few Chinese ever saw a Russian or heard of one, and the Moscow "party line" will have hard sledding among them. "Junior Marxists" the Chinese communists may be, but Russia will have considerable trouble in turning the Chinese nation into a Junior Soviet;

3. The Chinese are a reasonable people; they cannot be pushed around.

The only reason they ever become Christians is because it seems reasonable to do so. They do not respond to high powered propaganda; they do not welcome dogmatism; they make poor haters. Any appearance of fanaticism in China, whether political or religious, is but a temporary aberration.

The Chinese are also an ethical people, by and large, likely to be offended by communist amoralism and

by "the philosophy of the lie," or the notion that the end justifies the means. Nor will force, another communist weapon, make much headway with them. They will simply wait it out until a change is possible. Remember that it was the Chinese who invented the boycott. And our missionaries in China are also prepared, if necessary, to borrow some of this Oriental fatalism for their own use, and to "sit out" the persecution as long as need be;

4. The communists have built up their new state on the strength of promises to peasants and farmers, but communism, as is well-known, rests basically on an industrial economy. To establish industries, they must tax the peasants heavily as they have already begun to do; and already the peasants have begun to revolt.

The communists in China, under the leadership of General Mao Tze-tung, chairman of the party, "face some difficult dilemmas."



Furthermore, to build up industry quickly and on a large scale will require money and machinery such as the United States alone can provide, yet Chinese communism has set out upon an anti-American program;

OTHER DIFFICULTIES

5. Finally, the communists will have to deal with the Christian colleges of China. They can enforce restrictions and black-out certain courses, but they can hardly suppress the spirit of free enquiry in the very centers of Chinese libertarianism. If they should try to close the colleges they would thereby place themselves in the position of opposing education, thus offending against another principle which the Chinese consider to be fundamental.

The above are a few indications of the difficulties which are almost certain to prove too much for the communists, and in view of which they have already shown some willingness to compromise at certain important points.

This is the long view. From the short view, things will inevitably be unpleasant. It was so in 1927 when Chiang's revolutionary army took over from the war lords who had betrayed the first revolution. In fact, this third over-turn of forces closely resembles that which attended the so-called "second revolution."

CHRISTIANITY OFFERS HOPE

And, since revolutionary tensions always create harsh reactions, it may be fortunate for the Chinese people that by this time they are accustomed to chaotic situations, in which a hope for the future shines through the darkness of the moment, lighting up the pathway of democratic advance.

The previous paragraphs have presented some negative reasons for hope that in a few years the Chinese situation will have changed. What are the positive reasons for hopefulness?

First and last, there is Christianity

itself, creating faith for the Chinese Christians in themselves, faith for the Americans in the Chinese, and faith on the part of both in God. And this three-dimensional faith may become a political as well as a spiritual force in present Chinese society.

As for the Chinese Christians, it may truthfully be said that "Christianity is no more foreign in China than in any other country. It is one of the religions of China now."

A NEW FOE

The Chinese church may be weak statistically, but it is not so in spirit. No Christian of my acquaintance has proposed to give up his religion in the face of persecution if or when it comes. For the Chinese Christians have even overcome their fear of communism which should be a lesson to the Western world.

Indeed, I predict that in Chinese Christianity communism will meet a new foe, more formidable than any yet encountered. The contact in China between a tightly regimented communism and a free, socially responsible Christianity is an event of the greatest significance deserving our closest study. In no other country have communists such a chance to discover what robust Christianity really is!

As for American Christians, they can do three things for China, all rather less dangerous than what the Chinese must do for themselves:

WAYS TO HELP

1. *They can pray.* God alone can guide this meeting of two positive faiths, Christianity and communism, each contending for priority in the filling of that vacuum, the soul of Asia. And faith will follow prayer. The Chinese need to be believed in. "China Lost!" declares a *New York*

Times editorial. "Time to write off China." "Who knows where our money goes?" Such impatience hardly becomes a Christian. Such short-sightedness can undo the work of countless people over many years;

2. *They can maintain support,* in money and personnel, of the Christian enterprise as it now stands.

The missionaries will stay on at all events, come what may. The members of our Congregational Christian churches must stand by their representatives in China and the historic Christian enterprise;

3. *They can urge our State Department,* personally and directly, to recognize the new regime in China, because this is clearly the best way to keep China in the Western orbit, and the only way to indicate by a diplomatic gesture that the traditional American friendship for China has not been broken in this time of strain.

OUR CHALLENGE

Let men and women of conscience and intelligence face the fact: first, that communism may be a temporary phenomenon; and second, that the development of events in China will depend for their direction very largely upon us who profess a Christian faith in God and a Christian love for man.

The Chinese people will outlast and outlive all temporal reverses now as they have done many times before. But we may be instrumental in their progress toward individual dignity and democracy so that in China goodwill, courage, and hope may overcome rancor, fear and denial. And so we Christians shall meet our challenge as we can and ought!

Dr. Scott is a distinguished missionary of our American Board for Foreign Missions, and Professor of Philosophy in Fukien Christian University.

Illustrations in this article by courtesy of Chinese News Service and Religious News Service.

Foochow Looks to the Future, a picture pamphlet written in China by a committee of the Foochow Mission, is available at a cost of thirty-five cents from the Missions Council, 14 Beacon Street, Boston, Mass. Write today.

What your 10c will do for other Girls and Boys

HELEN KROMER

Bobbie fell over his big brother's legs as he raced through the French doors and headed for the stairs.

"Hey, Tom!" he panted as he picked himself up, waving a dollar bill. "I got a whole buck to spend . . . a whole dollar I earned this afternoon!"

"Where you going, Shortie?" Tom bantered, catching the boy's legs between his own.

"Somewhere, for sure!" answered Bobbie. "I raked Mrs. Jackson's yard — so what I earned is all my own to spend any way I please!"

"It is, hey?" joshed Tom.

"Sure it is!" said Bobbie. "I did the work, didn't I?"

"Where did you get the pep to do all that?" asked Tom.

These Protestant children of Europe, orphaned by war, arrive to live in the U. S. Here is proof that "God can make ten cents go a long way."



Bobbie laughed. "Wheaties," he shouted, mimicking the radio.

"Yeah, and where do Wheaties come from?" asked Tom, talking like a school teacher.

"From the grocery store, naturally!" cried Bobbie. Then suddenly he sobered down. "Oh . . . O.K. . . . I know what you want me to say — that poem about the snowy flour. Why do you always bring that up?" And he repeated Maltbie Bubcock's well-known lines as if he were speaking a piece at school:

"Back of the loaf is the snowy flour,
And back of the flour the mill
And back of the mill are the wheat,
and the shower,
And the sun, and the Father's
will . . ."

"Well," Tom grunted, "That's true, isn't it? The energy wasn't your own!

And say, whose rake did you use?"

"Dad's."

"Where did he get it?"

"From the hardware store."

"Where did they get it?"

"From a factory!" Bobbie tried to free his legs impatiently.

"What did they make it out of?"

Tom persisted, sententiously.

"Steel, I suppose," said the boy.

"Where did that come from?"

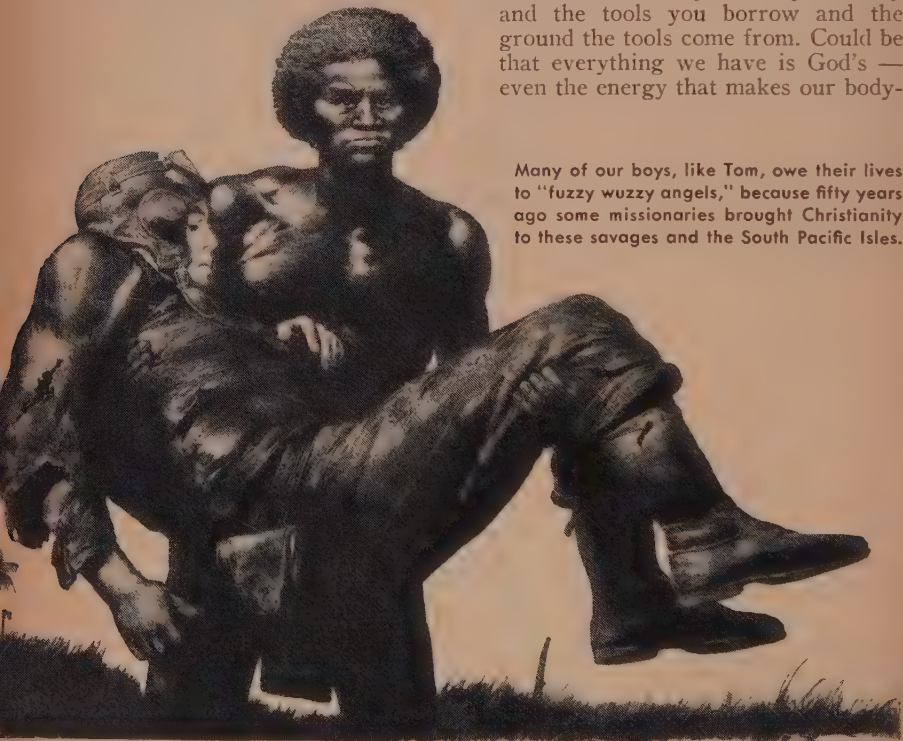
"From iron ore."

"And that's gotten . . ."

" . . . out of the ground!"

'THE EARTH IS THE LORD'S'

Tom remembered a golden text and quoted it to his young brother: "Well, 'the earth is the Lord's and the fullness thereof.' So youngster, you must have borrowed the rake from God, Could be he lets you use your body and the tools you borrow and the ground the tools come from. Could be that everything we have is God's — even the energy that makes our body-



Many of our boys, like Tom, owe their lives to "fuzzy wuzzy angels," because fifty years ago some missionaries brought Christianity to these savages and the South Pacific Isles.

motors run." They were both laughing, though their talk was serious. Ever since he came back, Tom had talked like this to his brother Bob.

"O.K." said the boy with a humorous grin. "So I didn't rake the leaves. God did it. Is that what you're getting me to say?"

"No. I'm only asking whether the dollar you say *you* earned isn't a dollar that God earned. Maybe that dollar belongs to him."

"Aw now, Tom, come on!" pouted Bobbie, half laughing.

ONE TENTH TO GOD

"It really does, Bobbie," said Tom. "But the big idea is that he only asks for a tenth of it. At least that's what the Bible says. It's very interesting — the first tenth of all you get is God's. The other nine-tenths he lets us keep. And the word for that is 'tithing'!"

"But I can really use it!" objected Bobbie. "How can God do anything with it? It is only money gotten out by the government."

"God uses it to do his kind of work," said Tom. "Look here, Bobbie. Do you remember the telegram that came to Mother and Dad when I was away?"

"I sure do!" said Bobbie softly. "We felt awful. We didn't know how bad you'd been hurt or anything."

'FUZZY WUZZY ANGELS'

"Well, we had pretty rough going for a few hours. Our plane crashed in the thickest jungle I ever saw. And Bobbie, do you know who hauled me out? A couple of savages; members of a tribe of head-hunters. They looked like the wild men of Borneo — like the pictures you've got in your geography book. But, believe it or not, they carried us as carefully as if they'd been trained nurses. We called them 'fuzzy wuzzy angels,' because they really looked beautiful to us when we saw them coming to our rescue.



Our missionaries bring health and comfort to children the world over. Above, India.



A well planned playground for these Chinese tots is possible with help from our churches.



Boys and girls in our own country are given benefits of religious instruction and opportunity for learning together in Bible School.



American dimes and gifts of clothing helped to give warm outfits to these children who live in a Displaced Persons community in Germany. There is still great need for more help.

You know why they didn't cut off our heads, instead of hiking us miles away to the island hospital?"

"Why?" asked Bobbie, tensely.

"Just because they were Christians. Because fifty years ago a Christian man went into that jungle and built a mission station and taught the people to love each other for Christ's sake. Actually hundreds of flyers and sailors were saved because those South Sea islanders were followers of Christ. And that's where you come in, Bobbie, with this dollar you said you earned.

"Suppose that fifty years ago, when money was being raised to start that mission, there hadn't been any of it given? Suppose that everybody had held on to his own dough. Where do you think I'd be now?"

"I never thought about it before," said Bobbie, very thoughtfully. "You'd probably never have come back."

"You're not a kid anymore, Bob, really; you're growing up fast. It's time you decided what you want your money to go for, when you earn more than a dollar at a time. Because, if you're old enough to earn good money and handle it, then you're old enough

to decide how you ought to spend it.

"One dime out of that dollar you've got there would start doing a lot of things the Lord wants done. A boy about your age out at that mission hospital helped run errands for the patients. One day he said to me, in almost comically good English, 'Before I came here my mind was superstitious and my disposition was not gentle. But now I am free and different!' Well, a guy that invests his dough in that swell kind of work is putting his money in the right place. He's betting it on peace. You say you can use that dollar you earned? Fair enough, Bob, old boy. You keep ninety cents of it and let God spend the rest. He'll get a lot more for his money than you ever can. God can make ten cents go a long way, Bob — it could be all the way to peace on earth and goodwill to people everywhere."

"Gee, Tom," Bob said, "you haven't got change for a dollar, have you?"

Miss Kromer has long been associated with young people's work, and has worked in the field of overseas relief.

Photos by Religious News Service, Alexander-son from Guillemette, and by courtesy of Curtis-Wright Corp.

The author outlines the
Christian imperative for our
day, and what we must do about it.

This we MUST Do!

EMERSON G. HANGEN

"God hath made of one blood every nation of men to dwell on all the face of the earth."

This statement of Paul, the apostle, is either true or false. If it is true, we are involved in the fortunes and misfortunes of each other in every part of the world.

If it is not true, we have full moral liberty to live our own lives without concern for other people. The question is both as simple and as profound as that.

Mankind has become aware that geographically this is indeed *One World*. Christian teaching adds to this now universally accepted concept that the oneness of mankind is not merely an ideal of our making, but is an

Faith, hope, and courage are needed to rebuild for the future. Below, first permanent Protestant church to be built in Germany since war's end is made from rubble.





Boys build winter barracks, to replace tents, Boys' Town of Hilfswerk, Vilbel, Germany.

original creation of God, thus belonging within the very nature of things. God has made our world *One World*, and in it he has set mankind as one great family.

Now, members of a family cannot ignore one another if the family is to hold together at all. When one member suffers, all suffer with him; when one rejoices, all rejoice with him.

CONCERN FOR PERSONS

In a paper preliminary to the Amsterdam Conference of 1948, Dr. E. C. Urwin of England pointed out that concern for persons is now and always has been one of the central emphases of the Christian church. When it weakens, the strength of the church degenerates; when it is strong the church grows strong. This is a Christian imperative for the meeting of our world responsibilities in this or any other day.

One of the wisest words to be heard in our time was spoken by Britain's Prime Minister Attlee a few years ago, when he said: "We cannot

make a heaven in our own country, and leave hell outside."

Even from a crassly selfish standpoint we should be alive to the fact that our individual fortunes are inextricably linked with the fortunes or misfortunes of others. But authentic Christians have a broader point of view. Self-interest is not able to see that human welfare includes far more than the satisfaction of physical needs through mass production.

IMPORTANCE OF FAITH

Arnold Toynbee has contributed greatly to our distrust of that materialistic optimism by which so many have been misled into a belief that, as the standard of living was progressively raised by scientific technology, class discord would be eliminated and mankind would be spared the awful ravages of war. "The flaw in this line of reasoning," he declares, "is that it leaves out of account the vital truth that man cannot live by bread alone."

This same insight applies also to all programs of relief and reconstruction. People need food, warmth and clothing to keep alive, but this is not enough. Unless spiritual faith and strength are provided at the same time to fill the void that follows in the wake of war's despair, then physical aid is only a temporary measure which must be repeated over and over again without making any actual impact on the situation.

But when people have faith and hope and the courage that these engender, they are ready to go beyond the immediate demand to the task of rebuilding for the future. This is a special contribution which the churches are potentially most able to make. And since the world needs more than

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of August, 1949

\$ 3,049.38

Income for 3 months ended August 31, 1949

\$16,962.77

anything else a truly spiritual renaissance, the task and opportunity of vital religion are almost beyond calculation in importance.

IMMEDIATE ANSWER

This realization has been at the heart of our relief and reconstruction program for all the years of its existence. And now *Our Christian World Mission* is the most immediate answer of the churches within our fellowship to the pressing need. Based on a conviction that the Christian gospel can provide the most effective key to the unlocking of this world's creative energies, and is best able therefore to infuse hope into despairing hearts, we press on with its program in the belief that Christ's love, mediated through our agencies, can do much more than this world dreams

Parcels bound for Europe — for "people need food, warmth, and clothing to keep alive."



Mr. Chandler, left, of our Service Committee, receives plaque from Prince Wan Waithayakon in appreciation of help sent his country.

to insure peace on earth. At the very heart of *Our Christian World Mission* stands the work of relief and reconstruction to which sixteen per cent of our contributions are assigned.

The two major projects whose continuance depends entirely upon such contributions are: (1) Church World Service; and (2) the Congregational Christian Service Committee.

Church World Service is the effective interdenominational agency that channels the gifts from many different denominations in the United States to the Reconstruction Department of the World Council of Churches in Geneva, and thus makes them available for spiritual rehabilitation through the churches in Europe.

IS HELP NEEDED?

Why, someone may inquire, are the gifts still necessary? Are these people making no effort to help themselves? The answer is that they have been and are still trying to help themselves, and that our aid has been of inestimable value in strengthening their hands and maintaining their

morale. Anyone who has seen the destruction and devastation of Europe, which staggers even the stoutest imagination, knows how long and drawn-out this task must inevitably be. And only the kind of spiritual rebuilding that the churches support holds concrete hope for the eventual solution of the problem.

CHURCH WORLD SERVICE

Typical of what Church World Service is doing is the Boys' Town at Vilbel, in Germany. Here, under the auspices of *Hilfswerk*, which is the interdenominational church agency of Germany, a new outlook upon life is offered to youngsters who have been through the most harrowing experiences, but may now learn, under the guidance of Christian leaders, what democracy may mean as a way of life dedicated to liberty, equality and brotherhood.

Near to Boys' Town is the village of Vilbel where thousands of refugees will eventually reside in permanent homes that they themselves have built out of rubble and stone trucked to the site from the near-by ruins of Frankfurt.

"SALVATIONBERG"

This village, in the summer of 1947, was hardly more than a planner's dream. The first dwelling house was scarcely finished, only just ready for an initial family to move in. Now, after two years, scores of families numbering hundreds of people are living here, and eventually several thousand people will have their homes in this self-governing, truly democratic community, learning new patterns of social relationship from the ground up under the sponsorship of the churches.

Twelve months ago the villagers voted to change the village's name to Heilsberg; partly to honor the town of Heilsberg in East Prussia, from which many of them had come, but

also — which was more significant — to memorialize the Christian foundation of their common life. A cross was erected, bearing an inscription from the Book of *Acts*, 4:12 — "*es ist in Keinem ander Heil*" — (In none other is there salvation.)

So "*Salvationberg*" is now actualized as a fast-growing neighborhood, largely because there are Christian people elsewhere in the world who care about making Christianity live everywhere, and because there is an agency such as Church World Service to make such projects possible.

Church World Service is also invested with the responsibility for the Displaced Persons program for the Protestant churches of America. This is an emergency program of critical importance.

SERVICE COMMITTEE

The Congregational Christian Service Committee has been cooperating closely with Church World Service at many points, but the Displaced Persons program provides an especially good illustration of this cooperation. Without prior assurances from individual churches, Church World Service remains helpless, and people cannot be brought over to the United States. So the World Service Committee has established a system of group assurances, making it easier for local churches and committees to take effective action.

The accomplishments of our young people who have served in Britain have been described so often that the story may seem a rather old one. Suffice it now to say, then, that it is difficult to convey to anyone who has not been in Britain during the last six years any adequate sense of the significance of this work by young Americans — which is out of all proportion to their relatively small numbers.

The work-camp program gives another illustration of the close coopera-



Most of the 135,000 refugees from Palestine, now in Lebanon, are women and children.

tion between the Service Committee and the World Council of Churches. These work-camps have been carried on by our Committee in behalf of the World Council. They are made up of young people from the U.S.A. who pay their own way to serve abroad under Christian auspices and in a Christian atmosphere. The value to the cause of world peace that can result from a stream each year of devoted Christian young people who learn the meaning of true internationalism in such a setting is really inestimable.

NEAR EAST PROJECT

A new project has just been set up in the Near East, one of the neediest spots in the contemporary world. There are 135,000 refugees from Palestine now living in Lebanon near Tyre and Sidon. At least 80 per cent of these are women and children. So the Service Committee began sponsoring two schools for these derelict children in the city of Tyre, using the services of Palestinian refugee teachers who have been glad to be of service.

An Arab refugee leader presently heads the work with the support of a competent committee. Before this year is over it is planned that at least a half dozen schools like these will be in operation, together with a combined program of feeding, clothing distribu-

tion, and health service to children.

The above are a few brief sketches of Christian relief and reconstruction at places of strategic importance. What can such relatively small efforts accomplish in the face of an almost illimitable need? The answer is that these islands of Christian concern are an open demonstration of an attitude, a plan and a method, based on spiritual love, that reaches out across all barriers to bring healing and wholeness to sick and broken humanity. And as these cells of Christian love are multiplied through people who care enough to sacrifice for the sake of others, we can help make world peace a lasting reality.

FIRST THINGS FIRST

A few years ago Hollywood produced a motion picture version of the world's discovery and first use of atomic energy. Whatever may be one's artistic estimate of that picture, it left behind it an unforgettable impression.

The general in command of the project was told at one point that a new plant must be built immediately at the cost of \$100,000,000. He gave orders, without a flicker of hesitation, to go ahead and build it. Here was something so greatly desired that men were willing at incredible sacrifice to leave their normal jobs and to devote themselves exclusively to atomic research backed up by the nation's vast resources.

ENDURING PEACE

Do we want enduring peace as much as we wish for atomic bomb security? The relief and reconstruction program of our fellowship is one place where we can answer that question in a very positive way.

Mr. Hangen is minister of the First Congregational Church, Meriden, Connecticut, and Chairman of the Board of our Congregational Christian Service Committee.

Photos by Church World Service and Religious News Service.

Pattie Lee COGHILL

Accepts New Position

ALBERT D. STAUFFACHER

With deep regret we announce the resignation of Miss Pattie Lee Coghill from the Joint Staff of the Missions Council to become Educational Secretary of the Southern Convention of Congregational Christian churches.

Miss Coghill came to the Missions Council eight years ago. She brought with her a wealth of personal charm and of knowledge and experience gained at Elon College, Boston University, and extension work in Florida and Georgia. She came as Educational Secretary of the Missions Council representing the Board of Home Missions, and the work of that Board has constantly held her first love and devotion.

As a member of the Woman's Work Committee of the Missions Council, Miss Coghill has given gifted leadership to all phases of the women's work of our Fellowship. As a liaison person with the National Pilgrim Fellowship, and as speaker at Summer Conferences, she has shared her life richly with youth.

The American Board for Foreign Missions appointed her a member of a special deputation to India in 1945-1946. Interdenominational agencies



have confidently entrusted her with large responsibilities.

In her new position, Miss Coghill will "promote the general work of the churches, conferences and the Convention, but will work primarily in the field of Christian education, young people's work and women's work. She is a native of North Carolina and a member of Fuller's Chapel Church, near Henderson."

The Missions Council recognizes a deep loss in Pattie Lee's going and has been eager to retain her. We know she has confronted alluring invitations to positions of leadership.

Her own words are as unanswerable in their spiritual logic as they are admirable in their revelation of her Christian spirit:

"I have nothing but the friendliest feelings of gratitude to the Missions Council and the Board of Home Missions. Both have been wonderful to work with, and I have received every courtesy and consideration. I have loved the contacts across the country.

"But I do have a real 'sense of mission' about working in the South."

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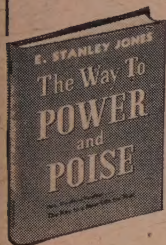
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